THE French King's DECREE AGAINST Protestants,

Prohibiting them the Exercise of their Religion, &c.

To which is added

A Brief and True Account of the Cruel *PERSECUTION* and inhumane *Oppressions* of those of the *Reformed Religion*, to make them Abjure and Apostatize.

Together with the Form of Abjuration the Revolting Protestants are to Subscribe and Swear to.

And a Declaration of his Electoral Highness of *Brandenburgh* in favour of those of the *Reformed Religion*, who shall think fit to settle themselves in any of his Dominions.

Also a Letter from Father *la Chese*, Confessor to the *French* King, to Father *Petre*, Jesuit and Great Almoner to the King of *England*, upon the Method or Rule he must observe with His Majesty, for the Conversion of His Protestant Subjects in *England*, &c.

Newly Translated from the French.

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DECRET

A Decree *of the King, Prohibiting all Publick Exercise of the* Pretended Reformed Religion *in his Kingdom, wherein he Recalls and totally Annuls the perpetual and irrevocable* Edict *of King* Henry IV. *his Grandfather, given at* Nantes, *full of most gracious Concessions to Protestants.*

LEWES, by the Grace of *God*, King of *France* and of *Navarre*, to all present and to come, Greeting. King *Henry* the Great, Our Grand-Father of Glorious Memory, desiring to prevent, that the Peace which he had procured for his Subjects, after the great Losses they had sustained, by the long continuance of Civil and Foreign Wars, might not be disturbed by occasion of the *Pretended Reformed Religion*, as it had been during the Reign of the Kings, his Predecessors; had, by his Edict given at *Nantes*, in the Month of *April*, 1598. regulated the Conduct which was to be observed, with Respect to those of the said Religion, the Places where they might publickly exercise the same, appointed extraordinary Judges to administer Justice to them: And lastly, also by several distinct Articles, provided for every thing, which he judged needful for the maintenance of Peace and Tranquility in his Kingdom, and to diminish the Aversion which was between those of the One and Other Religion; and this, to the end that he might be in a better condition for the taking some effectual Course (which he was resolved to do) to re-unite those again to the Church, who upon so slight Occasions had withdrawn themselves from it. And forasmuch as this intention of the King, Our said Grand-Father, could not be effected, by reason of his sudden and precipitated Death; and that the Execution of the foresaid Edict was interrupted during the Minority of the late King, Our most Honored Lord and Father, of glorious Memory, by reason of some new Enterprizes of those of the *Pretended Reformed Religion*, whereby they gave occasion for their being deprived of several

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ral Advantages, which had been granted to them, by the aforesaid Edict: notwithstanding, the King, Our said late Lord and Father, according to his wonted Clemency, granted them another Edict at *Nismes*, in the Month of *July*, 1629. by means of which the Peace and Quiet of the Kingdom being now again Re-established, the said late King, being animated with the same Spirit and Zeal for Religion, as the King Our said Grand-Father was, resolved to make good Use of this Tranquility, by endeavouring to put this Pious Design in Execution: but Wars abroad, coming on a few years after, so that from the Year 1635. to the Truce which was concluded with the Princes of *Europe*, in 1684. the Kingdom having been only for some short Intervals, altogether free from Troubles, it was not possible to do any other thing for the Advantage of Religion, save only to diminish the number of Places permitted for the Exercise of the *Pretended Reformed Religion*, as well by the Interdiction of those which were found Erected, in prejudice to the Disposal made in the said Edict, as by suppressing the Mixt Chambers of Judicature, which were composed of an equal number of *Papists* and *Protestants*; the Erecting of which was only done by Provision, and to serve the present Exigency.

Whereas therefore, at length, it hath pleased *God* to grant, that Our Subjects enjoying a perfect Peace, and We Our selves being no longer taken up with the Cares of Protecting them against our Enemies, are now in a Condition to make good Use of the said Truce, which we have on purpose facilitated, in order to the applying our selves entirely to the searching out of Means, which might successfully effect and accomplish the Design of the Kings, Our said Grand-father and Father, and which also hath been * Our Intention ever since we came to the Crown; We see at present (not without a just Acknowledgment of what We owe to *God* on that Account) that Our Endeavours have attained the End We propos'd to Our selves, for as much as the greater and better part of Our Subjects of the said *Pretended Reformed Religion*, have already embraced the *Catholick*; and since, by means thereof, the Execution of the Edict of *Nantes*, and of all other Ordinances in favour of the said *Pretended Reformed Religion*, is become useless. We judge that We can do nothing better, towards the entire effacing of the Memory of those Troubles, Confusions, and Mischief, which the Progress of that false Religion have been the cause of in Our Kingdom, and which have given occasion to the said Edict, and to

to so many other Edicts and Declarations which went before it, or were made since with reference thereto, than by a Total Revocation of the said Edict of *Nantes*, and the particular Articles and Concessions granted therein, and whatsoever else hath been Enacted since, in favour of the said *Religion*.

I. We make known, that We, for these and other Reasons Us thereto moving, and of Our certain Knowledge, full Power and Authority Royal, have by the present Perpetual and Irrevocable Edict, Suppressed and Annulled, do Suppress and Annul the Edict of the King, Our said Grand-Father, given at *Nantes*, in *April* 1598. in its whole extent, together with the particular Articles ratified *May* 2. next following, and Letters Patent granted thereupon; as likewise the Edict given at *Nismes*, in *July* 1629. declaring them null and void, as if they had never been Enacted; together with all the Concessions granted in them, as well as other Declarations, Edicts and Arrests, to those of the *Pretended Reformed Religion*, of what Nature soever they may be, which shall all continue as if they never had been. And in pursuance hereof, We Will, and it is Our Pleasure, That all the Churches of those of the *Pretended Reformed Religion*, scituate in Our Kingdom, Countries, Lands, and Dominions belonging to Us, be forthwith demolish'd.

II. We forbid our Subjects of the *Pretended Reformed Religion*, to Assemble themselves, for time to come, in order to the Exercise of their Religion in any Place or House, under what pretext soever, whether the said Places have been granted by the Crown, or permitted by the Judges of particular places; any Arrests of Our Council, for Authorizing and Establishing of the said places for Exercise, notwithstanding.

III. We likewise Prohibit all Lords, of what condition soever they may be, to have any Publick Exercise in their Houses and Fiefs, of what quality soever the said Fiefs may be, upon penalty to all Our said Subjects, who shall have the said Exercises performed in their Houses or otherwise, of Confiscation of Body and Goods.

IV. We do strictly Charge and Command all Ministers of the said *Pretended Reformed Religion*, who are not willing to be Converted, and to embrace the *Catholick*, *Apostolick* and *Roman Religion*, to depart out of our Kingdom and Countries under our Obedience, 15 days after the Publication hereof, so as not to continue there beyond the said term, or within the same, to Preach, Exhort, or perform any other Ministerial Function, upon pain of being sent to the Galleys.

V. Our

V. Our Will and Pleasure is, That those Ministers who shall be Converted, do continue to enjoy during their Lives, and their Widows after their Decease, as long as they continue so, the same Exemptions from Payments and Quartering of Souldiers, which they did enjoy during the time of their Exercise of the Ministerial Function. Moreover, We will cause to be paid to the said Ministers, during their Lives, a Pension, which by a third part shall exceed the appointed Allowance to them as Ministers; the half of which Pension shall be continued to their Wives, after their Decease, as long as they shall continue in the state of Widow-hood.

VI. And in case any of the said Ministers shall be willing to become Advocates, or to take the Degree of Doctors in Law, we Will and Understand that they be dispensed with, as to the three Years of Study, which are prescribed by our Declarations, as requisite, in order to the taking of the said Degree; and that, after they have past the ordinary Examinations, they be forthwith received as Doctors, paying only the Moiety of those dues, which are usually paid upon that account in every University.

VII. We Prohibit any particular Schools for Instructing the Children of those of the *Pretended Reformed Religion*; and in general, all other things whatsoever, which may Import a Concession, of what kind soever, in favour of the said Religion.

VIII. And as to the Children which shall for the future be Born of those of the said *Pretended Reformed Religion*, Our Will and Pleasure is, That henceforward they be Baptized by the Curates of our Parishes; strictly charging their respective Fathers and Mothers to take care they be sent to Church in order thereto, upon Forfeiture of 500 Livres, or more, as it shall happen. Futhermore, Our Will is, That the said Children be afterwards Educated and brought up in the *Catholick, Apostolick* and *Roman Religion*, and give an express Charge to all Our Justices, to take care the same be performed accordingly.

IX. And for a Mark of our Clemency towards those of our Subjects of the said *Pretended Reformed Religion*, who have retired themselves out of our Kingdom, Countries and Territories, before the Publication of this our present Edict, Our Will and Meaning is, That in case they return thither again, within the time of four Months, from the time of the Publication hereof, they may, and it shall be lawful for them, to Re-enter upon the Possession of their Goods and Estates, and enjoy the same in like manner, as they might have done,

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in caſe they had always continued upon the place. And on the contrary, that the Goods of all thoſe, who within the ſaid time of four months, ſhall not return into our Kingdom, Countries, or Territories under our Obedience, which they have forſaken, remain and be Confiſcated in purſuance of our Declaration of the 20th. of *Auguſt* laſt.

X. We moſt expreſly and ſtrictly forbid all our Subjects of the ſaid *Pretended Reformed Religion*, them, their Wives or Children, to depart out of our ſaid Kingdom, Countries, Territories under our Obedience, or to Tranſport thence their Goods or Effects, upon Penalty of the Gally, for Men, and Confiſcation of Body and Goods for Women.

XI. Our Will and Meaning is, That the Declaration made againſt thoſe who ſhall relapſe, be Executed upon them according to their Form and Tenor.

☞ Moreover, thoſe of the ſaid *Pretended Reformed Religion*, in the mean time, till it ſhall Pleaſe God to enlighten them, as well as others, may abide in the ſeveral reſpective Cities and Places of our Kingdoms, Countries, and Territories under our Obedience, and there continue their Commerce, and enjoy their Goods and Eſtates, without being any way moleſted upon account of the ſaid *Pretended Reformed Religion*; upon condition nevertheleſs, as aforementioned, that they do not uſe any publick Religious Exercíſe, nor aſſemble themſelves upon the account of Prayer or Worſhip of the ſaid Religion, of what kind ſoever the ſame may be, upon forfeiture above ſpecified of Body and Goods.

Accordingly, We Will and Command our Truſty and Beloved Counſellors, the people holding our Courts of Aids at *Paris*, Bayliffs, Chief Juſtices, Provoſts, and other our Juſtices and Officers to whom it appertains, and to their Lieutenants, that they cauſe to be Read, Publiſhed, and Regiſtred, this Our preſent Edict in their Courts and Juriſdictions, even in Vacation time, and the ſame keep punctually without contrevening or ſuffering the ſame to be contrevened; for ſuch is Our Will and Pleaſure. And to the end to make it a thing firm and ſtable, we have cauſed Our Seal to be put to the ſame. Given at *Fountainbleau*, in the Month of *October*, in the Year of Grace 1685, and of Our Reign the XLIII. *Signed* LEWES.

Le Tellier.

VISA. This ſignifies the Lord Chancellors Peruſal.

Sealed with the Great Seal of Green-wax, upon a Red and Green ſtring of Silk.

Regiſtred

Registred and Published; the King's Attorney General requiring it, in order to their being Executed according to Form and Tenor; and the Copies being Examined and Compared, sent to the several Courts of Justice, Bailywicks, and Sheriffs Courts of each District, to be there Entred and Registred in like manner; and charge given to the Deputies of the said Attorney General, to take care to see the same Executed, and put in Force; and to certifie the Court thereof. At *Paris*, in the Court of *Vacations*, the 22*th*, of *October* 1685.

Signed

De la Baune.

A Letter of the *French* KING to the Elector of *Brandenburgh*, *Sept.* 6. 1666.

Brother,

I Would not have discoursed the Matter You write to Me about, on the behalf of My Subjects of the Pretended Reformed Religion, *with any other Prince, besides Your Self: But to shew You the particular Esteem I have for You, I shall begin with telling You, that some Persons, disaffected to my Service, have spread Seditious Pamphlets among Strangers; as if the Acts and Edicts that were Pass'd in favour of My said Subjects of the* Pretended Reformed Religion, *by the Kings My Predecessors, and Confirm'd by My Self, were not kept and executed in My Dominions; which would have been contrary to My Intentions: for I take care that they be maintained in all the Privileges, which have been Granted them, and be as kindly us'd as My Other Subjects. To this I am Engaged both by My Royal Word, and in Acknowledgment of the Proofs they have given Me of their Loyalty, during the late Troubles, in which they took up Arms for My Service, and did vigorously Oppose, and successfully Overthrow the ill Designs which a Rebellious Party were contriving within My own Dominions, against My Authority Royal. I pray* God, *&c.*

BROTHER, *&c.*

A Short

A ſhort Account of the Violent Proceedings, and unheard of Cruelties, which have been Exerciſed upon thoſe of Montauban, *and which continue to be put in Practice in other Places, againſt thoſe of the* Reformed Religion *in* France, *for to make them Renounce their* Religion.

ON *Saturday* the 11th of *Auguſt*, 1685. the *Intendant* of the Upper *Guienne*, who Reſides at *Montauban*, having Summoned the Principal *Proteſtants* of the ſaid City to come before him, repreſented unto them, That they could not be ignorant, that the Abſolute Will and Pleaſure of the King was, to Tolerate but One Religion in his Kingdom, *viz.* The *Roman Catholick Religion*; and therefore wiſhed them readily to comply with the ſame: And in order thereto, adviſed them to Aſſemble themſelves, and conſider what Reſolution they would take. To this Reſolution ſome anſwer'd, *That there was no need of their Aſſembling themſelves upon that Account; foraſmuch as every one of them in particular, were to Try and Examine themſelves, and be alwaies in a readineſs to give a reaſon of the Faith which was in them.*

The next Day the *Intendant* again commanded them to Meet together in the Town Houſe, which, he ordered, ſhould be left free for them from Noon till Six of the Clock in the Evening: Where meeting accordingly, they Unanimouſly reſolved as they had Lived, ſo to perſiſt till Death in their Religion: Which Reſolution of theirs there were ſome Deputed by them to declare to the *Intendant*; who preſenting themſelves before him, he who was appointed Spokeſman, began to Addreſs himſelf to the *Intendant* in theſe Words: *My Lord, We are not unacquainted, how we are menaced with the greateſt Violence.*—— *Hold there*, ſaid the *Intendant* (interrupting him) *No Violence.* After this the *Proteſtant* continued; *But whatever Force or Violence may be put upon us,*—— Here the *Intendant* interrupting him again, ſaid, *I forbid you to uſe any ſuch Words:* Upon which Second Interruption, he contented himſelf to aſſure him in few Words, *That they were all reſolved to Live and Die in their Religion.*

The Day after, the Battalion of *La Ferre*, conſiſting of 16 Companies entred the City, and were followed by many more. The

teſtants all this while dreaming of no other Deſign they had againſt them, but that of ruining their Eſtates, and Impoveriſhing them, had already taken ſome Meaſures how to beat the ſaid Tryal; they had made a Common Purſe, for the Relief of ſuch who ſhould be moſt burthen'd with Quartering; and were come to a Reſolution to poſſeſs what they had in Common: But, Alas! how far theſe poor Souls were miſtaken in their Accounts, and how different the Treatment they received from the *Dragoons* was, from what they had expected, I ſhall now Relate to you.

Firſt therefore, in order to their Executing the Deſign and Project they had formed againſt them, they made the Souldiers take up their Quarters in one certain place of the City; but withal, appointed ſeveral *Corp de Guards* to cut off the Communication which One part of the City might have with the Other, and poſſeſs'd themſelves of the Gates, that none might make their Eſcape. Things being thus ordered, the Troopers Souldiers and Dragoons began to practiſe all manner of Hoſtilities, and Cruelties, wherewith the Devil can Inſpire the moſt Inhuman and Reprobate Minds: They marr'd and defac'd their Houſhold ſtuff, broke their Looking-Glaſſes, and other like Utenſils and Ornaments; they let their Wine run about their Cellars, caſt abroad and ſpoil'd their Corn, and other Alimentary Proviſions: And as for thoſe things which they could not break and daſh to pieces, as the Furniture of Beds, Hangings, Tapiſtry, Linnen, Wearing Apparel, Plate, and Things of the like Nature; theſe they carried to the Market-place, where the *Jeſuits* bought them of the Souldiers, and encouraged *Roman Catholicks* to do the like. They did not ſtick to Sell the very Houſes of ſuch, who were moſt reſolute and conſtant in their Profeſſion. It is ſuppoſed, according to a Moderate Calculation, that in the time of four or five daies, the *Proteſtants* of that City were the poorer by a Million of Money, than they were before the entring of theſe Miſſionaries. There were Souldiers, who demanded Four hundred Crowns a piece of their Hoſts for ſpending-Money; and many *Proteſtants* were forced to pay down Ten Piſtols to each Souldier, upon the ſame Account.

In the mean time, the outrages they committed upon their Perſons were moſt deteſtable and Barbarous; I ſhall only here ſet down ſome few, of which I have been particularly inform'd. A certain Taylor called *Bearnois*, was bound and drag'd by the Souldiers to the *Corp de Guard*, where they Boxed and Buffetted him all Night, all which

blows and Indignities he ſuffered with the greateſt conſtancy Imaginable. The Troopers who Quartered with Monſieur *Solignac* made his Dining Room a Stable for their Horſes, tho the Furniture of it was Valued at 10000 Livres, and forc'd him to turn the Broach till his Arm was near burnt, by their continual caſting of Wood upon the Fire. A Paſſenger as he went through the ſaid City, ſaw ſome Souldiers bearing a poor Man even to Death, for to force him to go to Maſs, whilſt the conſtant Martyr to his laſt Breath, cryed, *He would never do it*, and only requeſted they would *Diſpatch and make an end of him.* The Barons of *Cauſſade* and *De la Motte*, whoſe Conſtancy and Piety might have inſpired Courage and Reſolution to the reſt of the Citizens, were ſent away to *Cahors*. Monſieur *D' Alliez*, one of the prime Gentlemen of *Montauban*, being a Venerable Old Man, found foill Treatment at their hands, as it's thought he will ſcarcely eſcape with Life. Monſieur *De Garriſon*, who was one of the moſt conſiderable Men of that City, and an intimate Friend of the *Intendant*, went and caſt himſelf at his Feet, imploring his Protection, and conjuring him to rid him of his Souldiers, that he might have no force put upon his Conſcience; adding, That in Recompence of the Favour he beg'd of him, *He would willingly give him all he had*, which was to the Value of about a Million of Livres; but by all his Entreaties and Proffers, he could not in the leaſt prevail with the *Intendant*; who gave order, that for a Terror to the meaner ſort, he ſhould be worſe uſed than the reſt, by dragging him along the Streets.

The Method they moſt commonly made uſe of, for to make them Abjure their Religion, and which could not be the product of any thing but Hell, was this; Some of the moſt ſtrong and vigorous Souldiers, took their Hoſts, or other perſons of the Houſe, and walk'd them up and down in ſome Chamber, continually tickling them and toſſing them like a Ball from one to another, without giving them the leaſt Intermiſſion, and keeping them in this condition for three daies and nights together, without Meat, Drink, or Sleep: When they were ſo wearied and fainting, that they could no longer ſtand upon their Legs, they laid them on a Bed, continuing as before to Tickle and Torment them; after ſome time, when they thought them ſomewhat recovered, they made them riſe, and walked them up and down as before, ſometimes Tickling, and other times Laſhing them with Rods, to keep them from Sleeping. As ſoon as one Par-

ty of these Barbarous Tormenters were tyred and wearied out, they were Relieved by others of their Companions, who coming fresh to the Work, with greater Vigour and Violence reiterated the same Course. By this Infernal Invention (which they had formerly made use of, with success; in *Bearn* and other places many went Distracted, and others became Mopish and Stupid, and remain so.

Those who made their Escape, were fain to abandon their Estates, yea, their Wives, Children, and Aged Relations, to the Mercy of these Barbarous, and more than Savage Troops. The same Cruelties were acted at *Negrepisse*, a City near to *Montauban*; where these Bloody Emissaries committed unparallel'd Outrages. *Isaac Ravin*, a Citizen of that Place, was hung up by his Arm-pits, and tormented a whole Night, by pinching and tearing off his Flesh with Pincers; though by all this they were not able to shake his Constancy in the least. The Wife of one *Rouffion*, a Joyner, being violently dragg'd by the Souldiers along the Streets, for to force her to hear Mass, dyed of this cruel and inhumane Treatment, as soon as she reach'd the Church Porch.

Amongst other their Devilish Inventions, this was one: They made a great Fire round about a Boy of about Ten Years of Age; who continually, with Hands and Eyes lifted up to Heaven, cryed, *My God, help me*; and when they saw the Lad resolved to Dye so, rather than renounce his Religion, they snatch'd him from the Fire, when he was at the very point of being Burnt. The Cities of *Caussade*, *Realville*, St. *Anthonin*, and other Towns and Places in the Upper *Guinne*, met with the same Entertainment, as well as *Bergerac*, and many other Places of *Perigord*, and of the Lower *Guinne*; which had a like share of these cruel and inhumane Usages.

The forementioned Troops marched at last to *Castres*, to commit the same Insolencies and Barbarities there also: And it is not to be doubted, but that they will continue, and carry on the same course of Cruelties, where-ever they go; if *God*, in Pity and Compassion to his People, do not restrain them.

It is to be feared, (for it seems but too probable) that this dreadful Persecution in conjunction with those Artifices the *Papists* make use of to disguise their Religion, and to perswade *Protestants*, that they shall be suffered to Worship God as formerly, will make many to comply with them, or at least make their Mouths give their Hearts the Lye, in hopes of being by this means put into a condition to make

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their escapes, and returning to that Profession, which their weakness hath made them deny.

But, Alas! this is not all; for those poor Wretches, whom by these Devilish ways of theirs, they have made to Blaspheme and Abjure their Religion, as if this were not enough, must now become the Persecutors and Tormentors of their own Wives and Children, for to oblige and force them to Renounce also; for they are threatned, that if within three days time they do not make their whole Family Recant in like manner, those rough Apostles (the *Dragoons*) shall be fain to take further pains with them, in order to the perfecting of their Conversion. And who after all this can have the least doubt, but that these unhappy *Dragoons* are the very Emissaries of Hell, whose very last Efforts and Death struglings these seem to be?

This Relation hath given a short view of some of those Sufferings, the *Reformed* have undergone, but not of all: It is certain, that in divers places they have tryed to wear out their Patience, and overcome their Constancy by applying Red-hot Irons to the Hands and Feet of Men, and to the Breasts of Women. At *Nantes* they hung up several Women and Maids by their Feet, and others by their Arm-pits, and that stark Naked, thus exposing them to publick View, which assuredly is the most cruel and exquisite Suffering can befall that Sex; because in this case their Shamefac'dness and Modesty is most sensibly touched, which is the most tender part of their Soul. They have bound Mothers that gave Suck unto Posts, and let their little Infants lye Languishing in their sight, without being suffered to Suckle them for several days, and all this while left them crying, moaning, and gasping for Life, and even Dying for Hunger & Thirst, that by this means they might Vanquish the Constancy of their Tender-hearted Mothers, Swearing to them they would never permit they should give them Suck till they promised to Renounce their Profession of the Gospel. They have taken Children of Four or Five Years of Age, and kept them from Meat and Drink for some time, and when they have been ready to faint away and give up the Ghost, they have brought them before their Parents, and horribly Asseverated, that except they would Turn, they must prepare themselves to see their Children Languish and Dye in their presence. Some they have bound before a great Fire, and being half Roasted, have after let them go: They beat Men and Women outragiously; they drag them along the Streets, and Torment them day and night.

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The ordinary way they took, was to give them no rest; for the Souldiers do continually Relieve one another for to Drag, Beat, Torment and Toss up and down these Miserable Wretches, without intermission. If it happen that any by their Patience and Constancy do stand it out, and Triumph over all the Rage and Fury of those *Dragoons*, they go to their Commander and acquaint him, they have done all they could, but yet without the desired success; who in a Barbarous and Surly Tone, answers them; *You must return upon them, and do worse than you have done; the King Commands it; either they must Turn, or I must Burst and Perish in the Attempt.* These are the pleasant Flowry Paths, by which the *Papists* allure *Protestants* to return to the Bosome of their Church.

But some it may be will object; You make a great noise about a small matter, all *Protestants* have not been exposed to these Cruelties, but only some few obstinate Persons: Well, I will suppose so, but yet the Horror of those Torments Inflicted on some, hath so fill'd the Imagination of these Miserable Wretches, that the very thoughts of them hath made them comply; it is indeed a Weakness of which we are ashamed for their sakes, and from whence we hope God will raise them again, in his due time; yet thus much we may alledge for their excuse, that never was any Persecution, upon pretence of Religion, carried on to that pitch, and with that Politick Malice and Cruelty that this hath been; and therefore, of all those which ever the Church of Christ groan'd under, none can can be compar'd with it. True indeed it is, that in former Ages it hath been common to Burn the Faithful under the Name of *Hereticks*; but how few were there exposed to that cruel kind of Death, in comparison of those who escaped the Executioners hands? But, behold here a great People at once Oppress'd, Destroy'd, and Ruin'd by a vast Army of prodigious Butchers, and few or none escaping. Former, yea late times have given us some Instances of Massacres; but these were only violent Tempests, and sudden Hurricanes, which lasted but a Night, or, at the most, a few daies, and they who suffered in them were soon out of their pains, and the far greater number escaped the dint of them: but how much more dreadful is the present condition of the *Protestants* in *France*? And to the end we may take a true view and right measures of it, let us consider, that nothing can be conceived more terrible, than a State of War; but what War to be compared with This? They see a whole Army of Butch-

Butcherly Cannibals entring their Houses, Battering, Breaking, Burning, and Destroying whatever comes to hand; Swearing, Curling and Blaspheming like Devils; beating to excess, offering all manner of Indignities and Violence; diverting themselves, and striving to out-vy each other in inventing New Methods of Pain and Torment; not to be appeased with Money, or good Chear; foaming and roaring like Ravenous raging Lyons; and presenting Death, at every moment; and that which is worse than all this, driving People to Distraction, and senseless Stupidity, by those Devilish Inventions we have given you an Instance of in the Relation of *Montauban*.

Moreover, This Persecution hath one Characteristical Note more; which, without any Exaggeration, will give it the Precedence in History for Cruelty, above all those which the Church of *God* ever suffered under *Nero*, *Maximinus*, or *Diocletian*; which is, The severe Prohibition of departing the Kingdom, upon pain of Confiscation of Goods, of the Gally, of the Lash, and perpetual Imprisonment. All the Sea Ports are kept with that Exactness, as if it were to hinder the Escape of Traytors, and common Enemies: All the Prisons of Sea-Port-Towns are cramm'd with these miserable Fugitives, Men Women, Boys, and Girls; who thereare Condemned to the worst of Punishments, for having had a desire to save themselves from this dreadful Persecution, and deluging Calamity. This is the Thing which is unparallel'd; and of which we find no Instance: This is that Superlative Excess of Cruelty, which we shall not find in the List of all the Violent and Bloody Proceedings of the Duke of *Alva*: He Massacred, he Beheaded, he Butchered; but at least, he did not Prohibit those that could, to make their Escape. In the last *Hungarian* Persecution, nothing was required of the *Protestants*, but only that their Ministers should Banish themselves, and Abandon and Renounce the Conduct of their Flocks; and because they were unwilling to obey these Orders, therefore it is they have Groan'd under so long, and so Terrible a Persecution, as they have done. But this *Hungarian* Persecution is not to be compared with that we are speaking of; for the Fury of that Tempest discharged it self upon the Ministers only; no Armies were Imploy'd, to force the People to change their Religion, by a thousand several waies of Torment; much less did it ever enter the Thoughts of the Emperors Councel, to shut up all the *Protestants* in *Hungary*, in order to the destroying of all those who would not abjure their

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Religion; which yet is the very condition of ſo many wretched Perſons in *France*, who beg it as the higheſt Favour at the Hands of their Mercileſs Enemies, to have Leave to go and beg their Bread in a Foreign Country; being willing to leave their Goods, and all other outward Conveniencies, behind them, for to lead a poor, miſerable, languiſhing Life in any Place, where only they may be ſuffered to Dye in their Religion. And is it not from all this moſt apparent, that thoſe Monſters who have Inſpired the King with theſe Deſigns, have refin'd the Myſtery of Perſecuting to the utmoſt, and advanc'd it to its higheſt pitch of Perfection?

O Great God! *who from thy Heavenly Throne doeſt behold all the Outrages done to thy People, haſte Thee to help us! Great* God, *whoſe Compaſſions are Infinite, ſuffer thy Self to be touched with our extream Deſolation! If Men be Inſenſible of the Calamities we ſuffer, if they be deaf to our Cries, not regarding our Groans and Supplications; yet let thy Bowels, O* Lord, *be moved, and affect Thee in our behalf. Glorious* God, *for whoſe Names ſake we ſuffer all theſe things, who knoweſt our Innocence and Weakneſs, as well as the Fury and Rage of our Adverſaries, the ſmall Support and Help we find in the World: Behold, we periſh, if thy Pity doth not rouze Thee up for our Relief. It is Thou art our Rock, our* God, *our Father, our Deliverer: We do not place our Confidence in any, but Thee alone: Let us not be confounded, becauſe we put our Truſt in Thee. Haſte Thee to our Help; make no long tarrying, O* Lord, *our* God, *and our Redeemer!*

A Letter ſent from Bourdeaux, *giving an Account of the Perſecution of thoſe of the* Proteſtant Religion *in* France.

SIR,

WHat you have heard concerning the Perſecution of thoſe that are of our *Religion*, in the Land of *Bearne*, *Guinne*, and *Berigord*, is but too true; and I can aſſure you, that they who have given you that Account, have been ſo far from amplifying the Matter, that they have only acquainted you with ſome few particulars; yet am I not ſo much ſurprized at the difficulty you find to perſwade your ſelf, that the things of which your Friends inform you, are true: In caſes of this Nature, ſo amazingly unexpected, we are apt often

ten to distrust our own Eyes; and I profess to you, that though all places round about us Echo the Report of our Ruine and Destruction, yet I can scarcely perswade my self it is so indeed, because I cannot comprehend it. It is no matter of surprize, or amazement, to see the Church of *Christ* afflicted upon Earth, forasmuch as she is a stranger here, as well as her Captain, Lord and Husband, the Holy and Everlasting blessed *Jesus* was; and must, like Him, by the same way of Cross and Suffering, return to her own Country, which is above. It is no matter of astonishment, to find her from time to time suffering the worst of usage, and most cruel Persecutions; all Ages have seen her exposed to such Tryals as these, which are so necessary for the Testing of her Faith, and so fit a matter of her Future Glory. Neither is it any great wonder, if, amidst these sore Tryals, vast numbers of those who made Profession of the Gospel, do now Renounce and forsake it: We know that all have not Faith; and it is more than probable, that they who do not follow *Christ*, but because they Thrive by it, and for the Loaves, will cease to be of his Retinue, when he is about to oblige them to bear his Cross, and deny themselves. But that which seems Inconceivable to me, is, that our Enemies should pitch upon such strange ways and methods to destroy us, as they have done, and that, in so doing, they should meet with a success so prodigious and doleful. I shall as briefly as I can endeavour to give you an account of so much as I have understood of it.

All those thundring Declarations, and destructive Arrests, which continually were Sued for, and obtain'd against us, and which were Executed with the Extremity of Rigour, were scarce able to move any one of us. The forbidding of our Publick Exercises, the demolishing of our Churches, and the severe Injunction that not so much as Two or Three of us should dare to Assemble, in order to any thing of Divine worship, had no other effect upon the far greater part of us, than to Inflame our Zeal, instead of abating it; obliging us to Pray to *God* with greater Fervor and Devotion in our Closets, and to Meditate of his Word with greater Application and Attention. And neither the great wants to which we were reduced by being depriv'd of our Offices and Imploys, and all other means of Living, and by those insupportable charges with which they strove to over-whelm us, as well by Taxes, as the Quartering of Souldiers (both which were as heavy as could be laid upon us) nor the continual trouble

we were put to by Criminal or other matters of Law, which at the Suit of one or other were ſtill laid to our charge, tho upon the moſt frivolous and unjuſt pretences imaginable; I ſay, all theſe were not able to wear out our Patience, which was hardned againſt all Calamities: inſomuch as the deſign of forcing us to abandon the Truth of the Goſpel, would Infallibly have been Ship-wrack'd, if no other means had been taken in hand for this purpoſe. But, Alas! Our Enemies were too Ingenious, to be bauk'd ſo; and had taken our Ruine too much to Heart, not to ſtudy for means effectual and proper to bring about their deſires: They call'd to mind what Prodigious ſucceſs a new kind of Perſecution had had of late Years in *Poitou*, *Aunix*, and *Xaintonge*, which the *Intendants* of thoſe places had bethought themſelves of; and they made no difficulty to have Recourſe to the ſame, as to a means Infallible, and not to be doubted of.

I muſt tell you, *Sir*, That we had not the leaſt thought that ever ſuch violent Methods as theſe, would have been pitched upon, as the means of our Converſion: We were always of Opinion, that none but *Dennuieux's*, and *Marillacs*, could be fit Inſtruments for ſuch like Enterprizes; neither could we ever have Imagin'd, that Generals of Armies, who account it a Shame and Reproach to Attack and take ſome paultry Town or Village, ſhould ever debaſe themſelves to Beſiege Old Men, Women, and Children in their own Houſes; or that ever Souldiers, who think themſelves ennobled by their Swords, ſhould degrade themſelves ſo far, as to take up the Trade of Butchers and Hangmen, by tormenting poor Innocents, and inflicting all ſorts of Puniſhments upon them.

Moreover, we were the leſs in expectation of any ſuch thing, becauſe at the ſelf-ſame time they Treated us in this manner, they would needs perſwade us, *That the King's Counſel had diſapproved the Deſign*: And indeed, it ſeem'd very probably to us, that all Reaſons, whether taken from Humanity, Piety, or Intereſt, would have made them diſavow and condemn a Project ſo Inhumane and Barbarous; Yet now, by Experience, we find it but too true, that our Enemies are ſo far from rejecting the ſaid Deſign, that they carry it on with an unparell'd Zeal and Application, without giving themſelves any further trouble to effectuate their Deſires, than that of doing theſe two things.

The Firſt of which was, to Lull us aſleep, and to take away from us all matter of Suſpition of the miſchief they were hatching againſt

us; which they did by permitting ſome of our Publick Exerciſes of Religion, by giving way to our Building of ſome Churches, by ſetling Miniſters in divers places to Baptize our Children, and by publiſhing ſeveral Arreſts and Declarations, which did intimate to us, that we had reaſon to hope we ſhould yet Subſiſt for ſome Years: Such was that Declaration, by which all Miniſters were ordered to change their Churches every three years.

The other was, to ſecure all the Sea-Ports of the Kingdom, ſo as none might make their eſcape, which was done by renewing the Antient Prohibitions of departing the Kingdom without leave, but with the addition of far more ſevere Penalties.

After theſe precautions thus taken, they thought themſelves no longer oblig'd to keep any meaſures, but immediately lift up the hand, to give the laſt blow for our Ruine. The *Intendants* had order to repreſent to us, *That the King was reſolved to ſuffer no other Religion in his Kingdom beſides his own, and to Command us all in his Name, readily to Embrace the ſame, without allowing us any longer reſpite to conſider what we had to do, than a few days, nay, hours*; threatning us, *That if we continued obſtinate, they would force us to it by the extremity of Rigour; and preſently Executing theſe their Menaces, by filling our Houſes with Souldiers, to whom we were to be left for a Prey; and who, not content with entirely Ruining of us, ſhould beſides exerciſe upon our Perſons all the Violence and Cruelty they could poſſibly deviſe*: And all this to overcome our Conſtancy and Perſeverance.

Four Months are now paſt and gone, ſince they began to make uſe of this ſtrange and horrible way of Converting People, worthy of, and well becoming its Inventors. The County of *Bearne* was firſt ſet upon, as being one of the moſt conſiderable Out-parts of the Kingdom, to the end that this miſchievous enterprize gaining ſtrength in its paſſage, might ſoon after over-whelm, and as it were deluge all the other Provinces in the ſame Sea of the uttermoſt calamity. Monſieur *Foucaut* the Intendant, went himſelf in Perſon to all the places where we were in any numbers, and commanded all the Inhabitants that were of the Proteſtant Religion, under the Penalty of great amercements, to Aſſemble themſelves in thoſe places he appointed to them; where being accordingly met together, he charged them in the Kings Name to change their Religion, allowing them only a day or two to diſpoſe themſelves for it: He told them, *The great numbers of Souldiers were at hand, to compel thoſe that ſhould refuſe to yield*

A ready obedience; and this threatning of his being immediately followed by the Effect, as Lightning is by Thunder, he fill'd the Houses of all those who abode constant in their resolution to Live and Die Faithful to their Lord and Master, *Jesus Christ*, with Souldiers; and Commands those insolent Troops (flesh'd with Blood and Slaughter) to give them the worst Treatment they could possibly devise.

I shall not undertake, *Sir*, to give you a particular Account of those Excesses and Out-rages, these enraged Brutals committed in Executing the Orders they were charged with; the Relation would prove too tedious and doleful: It shall suffice me to tell you, That they did not forget any thing that was Inhuman, Barbarous, or Cruel, without having regard to any Condition, Sex or Age; they pull'd down and demolished their Houses; they spoil'd, dash'd to pieces, and burnt their best Moveables and Houshold-stuff; they bruised and beat to Death Venerable Old Men; they dragg'd Honourable Matrons to Mass, without the least pity or respect; they bound and Fetter'd Innocent Persons, as if they had been the most Infamous and Profligate Villains; they hung them up by their Feet, till they saw them ready to give up the Ghost; they took Red-hot Fire-shovels, and held them close to their bare heads, and actually applied them to other parts of their Bodies; they Immur'd them within four Walls, where they let them perish for Hunger and Thirst: And the Constancy wherewith they suffer'd all these Torments, having had no other effect, but that of augmenting the Rage of these Furies, they never ceased inventing new waies of Pain and Torture, till their Inhumanity at length had got the Victory, and Triumphed over the patience and Faith of these miserable Wretches. Insomuch, that of all those many numerous Assemblies, we had in that Province, as that of *Pau*, *d' Arthes*, *d'Novarre*, *&c.* there are scarcely left a small number, who either continue constant in despite of all these Cruelties, or else have made their escape into *Spain*, *Holland*, *England*, or elsewhere, leaving their Goods and Families for the prey to these merciless and cruel Men.

Success having thus far answered their Expectation, they resolved to lose no time; but vigorously prosecuting their work, they immediately turned their Thoughts and Arms towards *Montauban*; where the *Intendant* having Summoned the Citizens to appear before him, bespeaks them much of the same Language, as was used to those of *Bearne*; whereunto they having returned about the same Answer, he or-

orders 4000. Men to enter the City, and makes them take up their Quarters, as at *Bearne*, only in the Houses of *Protestants*; with express Command to Treat them in like manner, as they had done those of *Bearne*: And these inhuman Wretches were so diligent and active in Executing these pitiless Orders, that of 12 or 15000. Soul, of which that Church did consist, not above 20 or 30 Families are escaped; who, in a doleful and forlorn Condition, wander up and down the Woods, and hide themselves in Thickets. The ruin of this Important Place, drew after it the Desolation of all the Churches about it; which were all Enveloped in the same common Calamity, as those of *Realmont*, *Bourniquel*, *Negrepisse*, &c.

Yet was not the condition of the Churches in the Upper *Guienne* more sad and calamitous, than that of those of the Lower *Guienne*, and of *Perigord*; which this horrible Deluge hath likewise overwhelm'd. Monsieur *Bousters*, and the *Intendant*, having shared the Country between them; Monsieur *de Bousters* taking for his part *Agenois*, *Tonnein*, *Clerac*, with the adjoyning places; and the *Intendant* having taken upon him to reduce *Fleix*, *Monravel*, *Genssac*, *Cartillon*, *Coutras*, *Libourne*, &c. The Troops which they commanded, in the mean time, carrying Desolation to all the Places they passed through, filling them with Mourning and Despair, and scattering Terror and Amazement amongst all those to whom they approached.

There were at the same time 17 Companies at *St. Foy*, 15 at *Nerac*, and as many in proportion in all other parts: So that all Places being fill'd with these Troops, accustom'd to Licentiousness and Pillage, there is not any one of the said places, where they have not left most dreadful marks of their Rage and Cruelty; having at last, by means of their exquisite Tortures, made all those of our *Religion* submit themselves to the Communion of *Rome*.

But forasmuch as *Bergerac* was most signally famous for the long Trials it had most gloriously endured, and that our Enemies were very sensible of what advantage it would be, to the carrying on of their Design, to make themselves Masters there also, at any price whatsoever; they accordingly fail'd not to attempt the same with more Resolution and Obstinacy, than any of the forementioned Places.

This little Town had already, for three years together, with admirable patience and constancy, endured a thousand ill Treatments, and Exactions from Souldiers, who had pick'd them to the very Bones: for besides that, it was almost a continual passage for Souldiers;

diers; there were no less than Eighteen Troops of Horse had their Winter Quarters there; who yet in all that time had only gain'd three Converts, and they such too as were maintain'd by the Alms of the Church.

But to return: The design being form'd to reduce this City, two Troops of Horse are immediately ordered thither, to observe the Inhabitants, and soon after 32 Companies of Foot enter the Town: Monsieur *Bousiers* and the *Intendant* of the Province, with the Bishops of *Agen* and *Perigueux*, and some other Persons of Quality, tender themselves there at the same time, and send for 200 of the chiefest Citizens to appear before them; telling them, *That the Kings Express Will and Pleasure was, they should all go to Mass; and that in case of Disobedience, they had order to compel them to it:* To which the Citizens Unanimously answered, *That their Estates were at the disposse of his Majesty, but that God alone was Lord of their Consciences; and that they were resolved to suffer to the utmost, rather than do any thing contrary to the motions of it.* Whereupon they were told, *That if they were so resolved, they had nought else to do but to prepare themselves to receive the Punishment their Obstinacy and Disobedience did deserve;* and immediately 32 Companies more of Infantry and Cavalry enter the City (which, together with the 34 Companies beforementioned, were all Quartered with *Protestants*) with Express Command not to spare any thing they had, and to exercise all manner of Violence upon the Persons of those that entertain'd them, until they should have extorted a Promise from them, to do whatsoever was Commanded them.

These Orders then being thus Executed, according to the desires of those who had given them, and these miserable Victims of a Barbarous Military Fury, being reduc'd to the most deplorable and desolate condition; they are again sent for to the Town-house, and once more pressed to change their Religion; and they answering with Tears in their eyes, and with all the Respect, Humility, and Submission imginable, *That the Matter required of them, was the only thing they could not do*, the extreamest Rigor and Severity is denounc'd against them; and they presently made good their Words, by sending 34 more Companies into the City, which made up the full number of an Hundred; who encouraging themselves from their numbers, and flying like enraged Wolves upon these innocent Sheep, did rend and worry them in such a manner, as the sole Relation cannot but strike with Horror

and

and Amazement. Whole Companies were ordered to Quarter with one Citizen; and Persons whose whole Estate did not amount to 10000. Livres, were taxed at the rate of 150. Livres a day. When their Money is gone, they sell their Houshold-stuff, and sell that for two pence, which hath cost 60. Livres; they bind and fetter Father, Mother, Wife and Children: Four Souldiers continually stand at the door, to hinder any from coming in to succour or comfort them: they keep them in this condition, two, three, four, five, and six days, without either Meat, Drink, or Sleep: On one hand the Child cries, with the Languishing accent of one ready to Dye, *Ah my Father! Ah my Mother! What shall I do? I must Dye, I can endure no longer*: The Wife on the other hand cries; *Alas! my Heart fails me, I Faint, I Dye!* Whilst their cruel Tormentors are so far from being touch'd with Compassion, that from thence they take occasion to press them afresh, and to renew their Torments, fighting them with their Hellish Menaces, accompanied with most execrable Oaths and Curses; crying, *Dog, Bougre, What, wilt not thou be Converted? Wilt not thou be Obedient? Dog, Bougre, Thou must be Converted, we are sent on purpose to Convert thee*: And the Clergy, who are witnesses of all these Cruelties, (with which they feast their Eyes) and of all their Infamous and abominable words, (which ought to cover them with horror and confusion) make only a matter of sport and laughter of it.

Thus these miserable Wretches, being neither suffered to Live nor to Dye, (for when they see them fainting away, they force them to take so much as to keep Body and Soul together) and seeing no other way for them to be delivered out of this Hell, in which they are continually Tormented, are fain at last to stoop under the unsupportable Burthen of these extremities: So that excepting only a few who saved themselves by a timely Flight, preferring their Religion before all Temporal Possessions, all the rest have been constrained to go to Mass.

Neither is the Country any more exempt from these Calamities, than Towns and Cities; nor those of the Nobility and Gentry, than Citizens. They send whole Companies of Souldiers into Gentlemens Houses, who Treat them in the most outragious and violent manner conceivable; insomuch that no a Soul can hope to escape, except it may be some few, who like the Believers of old, wander in Desarts, and lodge in Dens, and Caves of the Earth.

Furthermore, I can assure you, that never was any greater consternation,

ſternation, than that which we are in here at preſent; the Army, we hear, is come very near us, and the *Intendant* is juſt now Arrived in this City; the greater part of the moſt conſiderable Merchants are either already gone, or caſting about how beſt to make their eſcape, abandoning their Houſes and Eſtates to their Enemies; and there are not wanting ſome Cowardly Spirits, who, to avoid the miſchief they are preparing for us, have already promiſed to do whatſoever is required of them. In a word, nothing is ſeen or heard in theſe parts but Conſternation, Weeping and Lamentation; there being ſcarce a Perſon of our Religion, who hath not his Heart pierced with the bittereſt Sorrows, and whoſe Countenance hath not the Lively Picture of Death Imprinted on it: and ſurely, if our Enemies Triumph in all this, their Triumph cannot likely be of any long continuance.

I confeſs, I cannot perſwade my ſelf to entertain ſo good an opinion of them, as to think that ever they will be aſhamed of theſe their doings, ſo Diametrically oppoſite to the Spirit of the Goſpel; for I know the Goſpel, in their accounts, paſſeth for a Fable: but this I dare averr, that this Method of theirs will Infallibly lay waſte the Kingdom, which according to all appearance, is never like to recover of it; and ſo in time, they themſelves will be made as ſenſible of theſe miſeries, as others now are. Commerce is already in a manner wholly extinct, and there will need little leſs than a Miracle to recover it to its former State. What *Proteſtant* Merchants will henceforward be willing to engage themſelves in Trade, either with Perſons without Faith; and who have ſo cowardly betray'd their Religion and Conſcience, or with the Outragious and Barbarous Perſecuters of the Religion, which they profeſs? and who by theſe courſes declare openly and frankly, that it is their Principle, not to think themſelves oblig'd to keep their word with Heretickes. And who are thoſe, of what Religion ſoever, that will Negotiate with a State exhauſted by Taxes and Subſidies, by Perſecutions, by Barrenneſs and Dearth of ſeveral years continuance; full of a deſpairing People, and which Infallibly will ere long be full of thoſe that are proſcrib'd, and be bathing in its own Blood.

And theſe miſerable Wretches, who have been deceived by thoſe who have told them, That it would never be impos'd upon them to abjure their Religion, and who are ſtupified by the extremity of their Sufferings, and the terror of their bloody and cruel Enemies, are wrapt

up

up in so deep an Astonishment, as doth not permit them to be fully sensible of their Fall: But as soon as they shall recover themselves, and remember, that they could not Embrace the Communion of *Rome*, without absolutely Renouncing the Holy *Religion* they Professed; and when they shall make a full Reflection upon the unhappy Change they have been forced to make; then their Consciences being awakened, and continually reproaching their Faint-heartedness, will rend them with Sorrow and Remorse, and inflict Torments upon them, equal to those the Damned endure in Hell; and will make them endavour to be delivered from this Anguish, and to find Rest in the constant Profession of that Truth, which they have unhappily betray'd.

And on the other-side; Their Enemies will be loath to take the Lye at this time of the Day; and therefore will endeavor, through fear of Punishments, to oblige them to stay in that Abyss of Horror, into which they have precipitated them: But because all the Sufferings they can possibly threaten them with, will be no ways considerable, when compared with those Tortures their Consciences have already inflicted upon them, and where with they shall threaten them in case of a Relapse, they will be constrained to drag them to the Place of Execution, or else seek to rid themselves of them all at once, by a general Massacre, which many good Souls have so so long desired.

I hope, *Sir*, You will not be wanting in your most earnest Prayers to beg of *God*, that He would be pleased to take pity of these miserable Wretches; and make the Heart of our Sovereign to relent towards us; That he would Convert those, who in their blindness think they do Him Service, by putting us to Death; That He would cause his Voice to be heard by them from Heaven, as to *St. Paul*; *Saul, Saul, Why Persecutest thou me?* And make the rest the Examples of his Exemplary Justice: Finally, That He would grant, That all those who have denied Him, being touched with a True Repentance, may, with St. *Peter*, *Go out, and Weep bitterly*. I am,

SIR,

Tours, &c.

An Extract of a Letter, containing some more Instances of the Cruel and Barbarous Usage of the Protestants *in* France.

BUt this, Sir, is not the thing which troubles me most, at this time; there's another cause of my Grief, which is but too just, and even pierceth my Heart with Sorrow; and that is, The Cruel Persecution, which the Poor *Protestants* of *France* do suffer, amongst whom I have so many near and dear Relations: The Torments they are put to, are almost Incredible; and the Heavenly Courage, wherewith some of them are strengthned by their Great Captain and Leader, to undergo them, is no less amazing and wonderful: I shall give for Instance one or two of these Champions, that by them you may judge of the rest.

A Young Woman was brought before the Council, in order to oblige her to abjure the Truth of the Gospel; which she boldly and manfully refusing, was commanded back again to Prison; where they shaved her Head, and sing'd off the Hair of her Privities; and having stript her Stark-Naked, in this manner led her through the Streets of the City; where many a blow was given her, and Stones flung at her. After this, they set her up to the Neck in a Tub full of Water; where after she had been for a while, they took her out, and put upon her a Shift dipt in Wine, which as it dry'd, and stuck to her Sore and Bruised Body, they snatch'd off again; and then had another ready, dipt in Wine to clap upon her: This they repeated six several times; and when by this Inhumane usage, her Body was become very Raw and Tender, they demanded of her, *whether she did not now find her self disposed to Embrace the Catholick Faith?* for so they are pleased to term their Religion: But she, being strengthned by the Spirit and Love of Him, for whose Names sake she suffered all these Extremities, undauntedly answer'd; *That she had before declared her Resolution to them, which she would never alter; and that, though they had her Body in their Power, she was resolved not to yield her Soul to them; but keep it pure and undefiled for her Heavenly Lover; as knowing, that a little while would put an end to all her Sufferings, and give a Beginning to her Enjoyment of Everlasting Bliss*: Which Words of hers, adding Fuel of their Rage, who now despaired of making her a Convert, they took and fastned her by her

Feet,

Feet, to ſomething that ſerved the turn of a Gibbet, and there let her hang in that Ignominious Poſture, with her head downwards till ſhe expired.

The other Perſon I would inſtance in, and whom I pity the more, becauſe (for ought I know) he may yet ſurvive, and ſtill continue under the Tormentor's Hands, is an Old Man; who having, for a great while, been kept cloſe Priſoner (upon the ſame account as the former) in a deep Dungeon, where his Companions were Darkneſs and Horror, and filthy Creeping things, was brought before his Judges, with Vermin and Snails crawling upon his Mouldred Garment; who ſeeing him in that loathſom condition, ſaid to him: *How now Old Man, does not your Heart begin to Relent? and are not you willing to Abjure your Hereſie?* To which he anſwer'd: *As for Hereſie, I profeſs none; but if by that Word you mean my Religion, you may aſſure your ſelves, that as I have thus long Lived, ſo, I hope, and am reſolved by the Grace of God, to Die in it:* With which anſwer they being little pleaſed, but furiouſly incenſed, beſpoke him in a rougher Tone: *Doſt thou not ſee, that the Worms are about to devour thee? Well, ſince thou art ſo reſolved, we will ſend thee back again, to the loathſom Place from whence thou camest, that they may make an end of thee, and conſume thy obdurate Heart:* To which he reply'd, with the words of the holy patient *Job*; *Novi poſquam vermes conſederint (Corpus) iſtud, in carne mea me viſurum eſſe Deum. I know that after Worms have eaten this Body, that in my Fleſh I ſhall ſee God.* And having ſo ſaid, he was ſent back to his loathſom dark Abode; where if he be ſtill, I pray *God* to give him patience and ſtrength to hold out to the End, that ſo he may obtain the Crown of Life.

I ſhould be too tedious, in giving you all the particulars of their Cruelty, and of the Sufferings of the *Proteſtants*; yet I cannot well forbear acquainting you with what lately I am moſt credibly inform'd of, which take as follows: Some *Dragoons*, who were Quartered with a Perſon, who they could by no means oblige to Renounce his Religion; upon a time, when they had well fill'd themſelves with Wine, and broke their Glaſſes at every Health they drank; and ſo fill'd the Floor, where they were, with the Fragments; and by often walking over, and treading upon them, reduced them to leſſer Pieces and Fractions: And being now in a merry Humour, they muſt needs go to Dance; and told their Hoſt, That he muſt be One of the Company; but withal, that he muſt

first pull off his Stockins and Shooes, that he might move the more nimbly. In a word, they forc'd him to Dance with them barefooted, upon the sharp Points of Glass, which when they had continued so long as they were able to keep him on his Legs, they laid him down on a Bed, and a while after stript him stark naked, and rolled his Body from one end of the Room to the other, upon the sharp Glass, as beforementioned; which having done, till his Skin was stuck full of the said little Fragments, they returned him again to his Bed, and sent for a Chyrurgeon, to take out all the said pieces of Glass out of his Body; which you may easily conceive, could not be done without frequent Incisions, and horrible and most extream pain. Another Person being likewise troubled with the unwelcom Company of these *Dragoons*, and having suffered extreamly at their hands, without the expected success of his Conversion; one of them on a time looking earnestly upon him, told him, *That he disfigured himself, with letting his Beard grow so long*: But he answering, *That they were the cause of it, who would not let him stir out of doors, for to go to the Barber*: The *Dragoon* reply'd, *I can do that for you as well as the Barber*; And with that told him, *He must needs try his Skill upon him*: And so fell to work; but instead of shaving him, flea'd all the Skin off his Face. One of his Companions coming in at the Cry of this poor Sufferer, and seeing what he had done, seemingly blam'd him for it, and said, *He was a Bungler*; and then to his Host, *Come, your Hair wants Cutting too, and you shall see, I will do it much better than he hath shav'd you*: And thereupon begins, in a most cruel manner, to pluck the Hair, Skin and all, off his Head, and flea'd that as the other had done his Chin. Thus making a Sport and Merriment of the extream *Suffering* of these miserable Wretches.

By these inhuman, and more than Barbarous means it is, that they endeavour to overcome the most resolved patience, and to drive People to Despair and Faint-heartedness, by their Devilish Inventions. They refuse to give them Death, which they desire; and only keep them alive to torment them, so long till they have vanquish'd their Perseverance; for the Names of *Martyrs*, and *Rebels*, are equally odious to their Enemies, who tell them, *The King will have Obedient Subjects, but neither Martyrs nor Rebels; and that they have received Orders to Convert them, but not to Kill them.*

Sir, I beg your Pardon, for having so long Entertain'd you with these more than Tragical Passages; and that you would not be wanting to recommend the Condition of these Poor, Destitute, Afflicted, and Tortured Persons, to the Bowels of Compassion of our Heavenly Father, that He would be pleased not to suffer them to be Tempted above what he shall give them Grace to bear: Which is the Hearty Prayer of,

Your Faithful Friend,

T. G.

Since the First Publishing of This, some further Particulars (representing the Horror of this Persecution) are come to hand; which take as follow:

THey have put Persons into Monasteries, in little narrow holes, where they could not stretch their Bodies at length; there Feeding them with Bread and Water, and Whipping them every day, till they did Recant: They plunged others into Wells, and there kept them till they promised to do what was desired of them: They stript some Naked, and stuck their Bodies full of Pins: They tyed Fathers and Husbands to the Bed-Posts, forcing their Wives and Daughters before their Eyes: In some Places, the Ravishing of Women was openly and generally permitted: They pluck'd off the Nails and Toes of others: They Burnt their Feet, and blew up Men and Women with Bellows, till they were ready to Burst. In a word, They exercised all manner of Cruelties they could invent; and in so doing, spared neither Sex, Age nor Quality.

The Profession of the Catholick, Apostolick, and Roman Faith, *which the Revolting* Protestants *in* France *are to Subscribe and Swear to.*

IN *the Name of the Father, Son, and Holy Ghost*, Amen. *I Believe and Confess with a firm Faith, all and every thing and things contained in the Creed, which is used by the Holy Church of Rome, viz. I Receive and Embrace most sincerely the Apostolick and Ecclesi-*

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fical Traditions, and other Observances of the said Church. In like manner, I receive the Scriptures, but in the same Sense as the said Mother Church hath, and doth now understand and Expound the same, for whom and to whom it only doth belong to judge of the Interpretation of the Sacred Scriptures: And I will never take them, nor understand them otherwise, than according to the unanimous Consent of the Fathers.

I profess, That there be truly and properly Seven Sacraments of the New Law, instituted by our Lord Jesus Christ, *and necessary for the Salvation of Mankind, altho' not equally needful for every one,* viz. Baptism, Confirmation, *the* Eucharist, Penance, Extream Unction, Orders *and* Marriage; *and that they do confer Grace; and that* Baptism *and* Orders *may not be reiterated, without Sacriledge: I receive and admit also the Ceremonies received & approved by the Catholick Church, in the Solemn Administration of the forementioned Sacraments.*

I receive and embrace all and every thing, and things, which have been determined concerning Original Sin and Justification by the Holy Council of Trent.

I likewise profess, that in the Mass *there is offered up to* God, *a true, proper, and Propitiatory Sacrifice for the Living and Dead; and that in the Holy Sacrament of the* Eucharist, *there is* truly, really, and Substantially, the Body and Blood, together with the Soul and Divinity of the Lord Jesus Christ; *and that in it there is made a change of the whole Substance of the Bread into his Body, and of the whole Substance of the Wine into his Blood; which change the Catholick Church calls* Transubstantiation. *I confess also, That under one only of these two Elements, whole* Christ, *and the true Sacrament is received.*

I constantly believe and affirm, that there is a Purgatory; and that the Souls there detained, are relieved by the Suffrages of the Faithful.

In like manner, I believe that the Saints Reigning in Glory with Jesus Christ, *are to be Worshipped and Invocated by us, and that they offer up Prayers to God for us, and that their Reliques ought to be honoured.*

Moreover, I do most stedfastly avow, that the Images of Jesus Christ, *of the Blessed Virgin, the Mother of* God, *and of other Saints, ought to be kept and retained, and that due Honour and Veneration must be yielded unto them.*

Also I do affirm, that the power of Indulgences was left to the Church by Christ Jesus, *and that the use thereof is very beneficial to Christians.*

I do acknowledge the holy Catholick, Apostolick, and Roman Church, to be the Mother and Mistress of all other Churches; and I profess and Swear true Obedience to the Pope of Rome, Successor of the Blessed St. *Peter*, Prince of the Apostles, and Vicar of Jesus Christ.

In like manner, I own and profess, without doubting, all other things left defined and declared by the Holy Canons and General Councils, especially by the most Holy Council of Trent; *and withal, I do condemn, reject, and hold for accursed, all things that are contrary thereto, and all those Heresies which have been condemned, rejected, and accursed by the Church.*

And then Swearing upon the Book of the Gospel, the Party Recanting, must say: I Promise, Vow, and Swear, and most constantly Profess, by *Gods* Assistance, to keep intirely and inviolably, unto Death, this self-same *Catholick and Apostolick Faith, out of which no Person can be Saved*; and this I do most truly and willingly profess, and that I will to the utmost of my Power endeavour that it may be maintain'd and upheld as far as any ways belong to my Charge; so help me *God*, and the Holy Virgin.

The Certificate which the Party Recanting, is to leave with the Priest, when he makes his Abjuration.

IN N. of the Parish of N. do Certifie all whom it may Concern, That having acknowledged the Falsenels of the Pretended Reformed, and the Truth of the Catholick Religion, of my own Free will, without any Compulsion, I have accordingly made Profession of the said Catholick Roman Religion in the Church of N. In the hands of N. N. In Testimony of the Truth whereof, I have Signed this Act in the presence of the Witnesses whose Names are under written, this ___ day of the month of the ___ Year of the Reign of our Soveraign Lord the King, and of our Redemption. ___

A Declaration of the Elector of Brandenburg, *in Favour of the* French Protestants, *who shall settle themselves in any of his Dominions.*

We *Frederick William*, by the Grace of *God*, Marquess of *Brandenburg*, Arch-Chamberlain, and Prince Elector of the *Holy Empire*; Duke of *Prussia*, *Magdeburg*, *Juilliers*, *Cleves*, *Bergen*, *Stettin*, *Pomerania*; of the *Cassubes*, *Vandals*, and *Silesia*; of *Crosne*, and *Jagerndorff*; Burg-grave of *Noremberg*; Prince of *Halberstadt*, *Minde*, and *Camin*; Earl of *Hohenzollern*, of the *Mark* and *Ravensberg*; Lord of *Ravenstein*, *Lawneburg*, and *Butow*, do declare and make known to all to whom these Presents shall come.

THat whereas the Persecutions and Rigorous Proceedings which have been carried on for some time in *France*, against those of the *Reformed Religion*, have forced many Families to leave that Kingdom, and to seek for a Settlement elsewhere, in strange and Foreign Countries; We have been willing, being touched with that just Compassion, We are bound to have for those who suffer for the Gospel, and the Purity of that Faith We profess, together with them, by this present Declaration, Signed with our own Hand, to offer, to the said *Protestants*, a sure and free Retreat in all the Countries and Provinces under our Dominion; and withal, to declare the several Rights, Immunities, and Privileges, which We are willing they shall enjoy there, in order to the Relieving and easing them, in some measure, of the burthen of those Calamities, wherewith it hath pleased the Divine Providence to afflict so considerable a part of his Church.

I. To the end, that all those who shall resolve to Settle themselves in any of our Dominions, may with the more Ease and Convenience Transport themselves thither, We have given Order to our Envoy extraordinary with the States General of the *United Provinces*, *Sieur Dieu*, and to our Commissary in the City of *Amsterdam*, *Sieur Romswinkel*, at our Charge, to furnish all those of the said Religion (who shall address themselves unto them) with what Vessels and Provisions they shall stand in need of, for the Transportation of themselves, their Goods and Families, from *Holland* to the City of *Hamburg*: where then our Councellor and Resident for the Circle of the Lower *Saxony*, *Sieur Guerick*, shall furnish them with all conveniences they may stand in need

need of, to convey them further, to whatsoever City or Province they shall think fit to pitch upon, for the place of their Abode.

II. Those who shall come from the Parts of *France* about *Sedan*, as from *Champagne*, *Lorain*, *Burgundy*, or from any of the *Southern* Provinces of that Kingdom, and who think it not convenient to pass through *Holland*, may betake themselves to the City of *Frankfort upon Maine*; and there address themselves to *Sieur Merain*, our Councellor and Agent in the said City, or in the City of *Cologne* to *Sieur Leby*, our Agent, to whom We have also given Command to furnish them with Money, Passports, and Boats, in order to the carrying them down the River *Rhine*, to our Duchy of *Cleves* and *Mark*: or in case they shall desire to go further up in our Dominions, our said Ministers and Officers shall furnish them with Adress, and Conveniences, for to Arrive at those several respective places.

III. And forasmuch as the said our Provinces are stored with all sorts of Conveniences, and Commodities, not only for the necessity of Living, but also for Manufactures, Commerce, and Trade by Sea, and by Land, those who are willing to Settle themselves in any of our said Provinces, may choose such place, as they please, in the Country of *Cleve*, *Mark*, *Ravensberg* and *Minde*, or in those of *Magdeburg*, *Halberstadt*, *Brandenburg*, *Pomerania*, and *Prussia*. And forasmuch as We conceive, that in our Electoral *Marquisate*, the Cities of *Stendel*, *Werbe*, *Rathenow*, *Brandenburg*, and *Frankfort*; and in the Country of *Magdeburg*, the Cities of *Magdeburg*, *Halle*, and *Calbe*; and in *Prussia*, the City of *Koningsberg* will be most commodious, as well for the great abundance of all necessaries of Life, which may be had there at cheap Rates, as for the convenience of Trade and Traffick; We have given charge, that as soon as any of the said *French Protestants* shall arrive in any of the said Cities, they shall be kindly received, and agreed with about all those things, which shall be thought needful for their Settlement. And for the rest, leaving them at their full Liberty to dispose of themselves in whatsoever City or Province they shall judge most commodious, and best suiting with their Occasions.

IV. All the Goods, Household-stuff, Merchandize, and Commodities, which they shall bring along with them, shall not be liable to any Custom or Impost; but shall be wholly exempt from all Charges and Impositions, of what Name or Nature soever they may be.

V. And in case that in any of the Cities, Towns, or Villages where the said Persons of the *Reformed Religion* do intend to settle themselves,

ſelves, there be found any Ruinous and decay'd Houſes, or ſuch as ſtand empty, and which the Proprietors are not in a condition to repair, We will cauſe the ſame to be Aſſigned to them, the ſaid *French Proteſtants*, as their Propriety, and to their Heirs for ever; and ſhall content the preſent Proprietors, according to the value of the ſaid Houſes; and ſhall wholly free the ſame from all Charges, to which the ſame might ſtand ingaged, whether by Mortgage, Debts, or any other way whatſoever. Furthermore, Our will is, That they be furniſhed with Timber, Quick Lime, Stones, Bricks, and other Materials they may ſtand in need of, for the repairing of whatſoever is decay'd or ruinous in any of the ſaid Houſes; which ſhall, for ſix Years, be exempt from all ſorts of Impoſitions, Free-Quarter, and all other Charges whatſoever: Neither ſhall the ſaid *French*, during the time of ſix Years, be lyable to any Payments whatſoever, but what are chargeable upon things of daily Conſumption.

VI. In Cities or elſewhere, where convenient places ſhall be found for to build Houſes, thoſe of the *Reformed Religion*, who ſhall make their Retreat into our Dominions, ſhall be fully Authorized and Impowered to take poſſeſſion of the ſame, for themſelves and their Heirs after them, together with all the Gardens, Fields, and Paſture-Grounds belonging to the ſame, without being oblig'd to pay any of the dues and charges, with which the ſaid places, or their dependances may be Incumbred. Moreover, for the facilitating their Building in any of the ſaid places, We will cauſe them to be furniſhed with all the materials they ſhall ſtand in need of; and will over and above allow them Ten Years of Exemption, during which they ſhall not be lyable to any other charges or payments, beſides the dues charged upon things of daily ſpending. And furthermore, ſo as much as Our intent is, to make their Settlement in our Dominions the moſt eaſie and commodious for them that may be; We have given command to our Magiſtrates and other Officers in the ſaid Provinces, to make enquiry, in every City, for Houſes that are to be Lett, into which it ſhall be free for the ſaid *French* to enter, and take up their Lodging as ſoon as they ſhall Arrive; and do promiſe to pay for them and their Families for Four Years, the Rent of the ſaid Houſes, provided that they engage themſelves, within the ſaid Term, to Build in ſuch places as ſhall be Aſſigned for them, in manner, and upon condition as aforeſaid.

VII. As ſoon as they ſhall have taken up their Habitations in any

City

City or Town of our Dominions, they shall immediately be made Free of the place, as also of that particular Corporation, which by their Trade or Profession they belong to; and shall enjoy the self-same Rights and Priviledges, which the Citizens, Burgesses, and Freemen of the said places or Corporations do enjoy, and that without being obliged to pay any thing for the said Freedom, and without being lyable to the Law of Escheatage, or any other of what Nature soever they may be, which in other Countries are in force against Strangers; but shall be look'd upon, and Treated upon all accounts, in the same manner, as Our own Natural Subjects.

VIII. All those who are willing to undertake and establish any Manufactures, whether of Cloth, Stuffs, Hats, or any other whatsoever, shall not only be furnished with all the Priviledges, Patents, and Franchises, which they can wish for, or desire; but moreover We will take care that they be assisted with Moneys, and such other Provisions and Necessaries as shall be thought fit to promote and make their undertaking successful.

IX. To Country-men and others, who are willing to Settle themselves in the Country, We will cause a certain extent of Ground to be allotted for them to Till and Cultivate, and give Orders for their being assisted and furnished with all things necessary for their subsistance, at the beginning of their Settlement; in like manner as we have done to a considerable number of *Swiss* Families, who are come to dwell in Our Dominions.

X. And as for any business of Law, or matter of difference which may arise amongst those of the *Reformed Religion*, We do grant and allow that in those Cities where any considerable number of *French* Families shall be Settled, they be Authorized to choose one from amongst themselves, who shall have full power to decide the said differences in a friendly way, without any formality of Law whatsoever: And in case any Differences shall arise between the *Germans* and the said *French*, that then the said Differences shall be decided joyntly by the Magistrate of the Place, and by the Person whom the *French* shall have Chosen for that purpose, from amongst themselves. And the same shall be done when the Differences of *Frenchmen*, amongst themselves, cannot be accommodated in the forementioned friendly way, by the Person thereto by them Elected.

XI. In every City, where any numbers of *French* shall Settle themselves, We will maintain a Minister, and appoint a convenient place

for the Publick Exercise of Religion in the *French* Tongue, according to the Custom, and with the same Ceremonies which are in use amongst the *Reformed* in *France*.

XII. And forasmuch as such of the Nobility of *France*, who, heretofore, have put themselves under Our Protection, and entred into our Service, do actually Enjoy the same Honours, Dignities, and Immunities with those of the Country; and that there are many found amongst them, who have been raised to the chief Places and Charges of our Court, and Command over Our Forces; We are ready and willing to continue the same Favour to those of the said Nobility, who for time to come shall Settle themselves in our Dominions, by bestowing upon them the several Charges Honours and Dignities, they shall be found fitted for. And in case they shall purchase any Mannors or Lordships, they shall possess the same with all the Rights, Prerogatives and Immunities, which the Nobility of our own Dominions do of Right enjoy.

XIII. All these Priviledges and Advantages forementioned shall not only be extended to those *French* of the *Reformed Religion*, who shall Arrive in our Dominions (in order to their Settling there) after the same Date of this Declaration; but also to those, who before the date hereof, have Settled themselves in our Countries, provided they have been forced to leave *France* upon account of their Religion; they of the *Romish* Profession being wholly excluded from any part or share therein.

XIV. In every one of Our Provinces, Dutchies, and Principalities, We shall appoint and Establish certain Commissioners, to whom the *French* of the *Reformed Religion*, may have Recourse and Address themselves upon all occasions of need; and this not only at the beginning of their Settlement, but also afterwards. And all Governours and Magistrates of Our Provinces and Territories, shall have order by Vertue of these Presents, as well as by other particular Commands, We shall from time to time Issue forth, to take the said Persons of the *Reformed Religion* into their Protection, and to maintain them in all the Priviledges here before mentioned, and not suffer the least hurt or injury to be done unto them, but rather all manner of Favour, Aid and Assistance.

Given at Potsdam,
Octob. 20, 1685. Signed, *Frederick William.*

A

A Letter from Father La Chese, *Confessor to the French King, to Father* Petre, *Jesuit, and Great Almoner to the King of* England, *upon the Method or Rule he must observe with His Majesty, for the Conversion of His* Protestant *Subjects.*

Most Reverend Father,

WHen I compare the Method of the *French* Court (which declares against all Heresies) with the Policy of other Princes, who had the same Design in former Ages; I find so great a difference that all that passes now adaies in the King's Council is an impenetrable Mistery: and the eyes of all *Europe* are opened, to see what happens; but cannot discover the Cause.

When *Francis* I. and *Henry* II. his Son undertook to Ruin the Reformation, they had to struggle with a Party which was but beginning and weak, and destitute of Help; and consequently easier to be overcome.

In the time of *Francis* II. and *Charles* IX. a Family was seen advanc'd to the Throne by the Ruin of the Protestants, who were for the House of *Bourbon*.

In this last Reign many Massacres hapned, and several Millions of Heretick's have been Sacrificed, but it answer'd otherwaies: and his Majesty has show'd (by the peace and mild waies he uses) that he abhors shedding of Blood; from which you must perswade his *Britannic* Majesty, who naturally is inclin'd to Roughness, and a kind of boldness, which will make him hazard all, if he does not politickly manage it; as I hinted in my last, when I mentioned my Lord Chancellor.

Most Reverend Father, to satisfie the desire I have to shew you by my Letters the Choice you ought to make of such Persons fit to stir up, I will in few words (since you desire it) inform you of the Genius of the People of our Court, of their Inclinations, and which of them we make use of; that by a Parallel which you will make, between them and your *English* Lords, you may learn to know them.

Therefore I shall begin with the Chief: I mean our great Monarch. It is certain that he is naturally good, and loves not to do Evil, unless desir'd to do it. This being so, I may say, he never would have undertaken the Conversion of his Subjects, without the Clergy of *France*, and without our Societies Correspondence abroad. He is a Prince enlightned; who very well observes, that what we put him upon, is contrary to his Interest, and that nothing is more opposite to his Great Designs, and his Glory; he aiming to be the Terror of all *Europe*. The vast number of Malecontents he has caused in his Kingdom, forces him in time of Peace to keep three times more Forces, than his Ancestors did in the greatest Domestick and Forrign Wars: which cannot be done, without a prodigious Expence.

The Peoples fears also begin to lessen, as to his Aspiring to an Universal Monarchy: and they may assure themselves he has left those thoughts: nothing being more opposite to his Designs, than the Method we enjoyn him. His Candor, Bounty, and Toleration, to the Heretick's, would undoubtedly have open'd the doors of the Low Countries, *Palatinate*, and all other States on the *Rhine*, and even of *Switzerland*: whereas things are at present so order'd, that we see the *Hollanders* free from any fear or danger; the *Switzers* and City of *Geneva*, resolv'd to lose the last drop of their Blood in their defence; besides some diversion we may expect from the Empire, in case we cannot hinder a Peace with the *Turks*, which ought to hasten his *Britannick* Majesty, while he can be assured of Succors from the most Christian King.

Sir,

Sir, his Majesties Brother is alwaies the same, I mean, takes no notice of what passes at Court. It has sometimes happen'd, the King's Brothers have acted so, as to be noted in the State; but this, we may be assur'd will never do any thing to stain the glory of his Submission and Obedience: and is willing to lend a helping hand for the Destruction of the Hereticks; which appears by the instances he makes to his Majesty, who now has promised him to cause his Troops to enter into the *Palatinate* the next Month.

The *Dauphin* is passionately given up to Hunting, and little regards the Conversion of Souls; and it does not seem easie to make him penetrate into business of Moment; and therefore we do not care to consult him which way, and how, the Hereticks ought to be Treated. He openly laughs at us, and slights all the Designs, of which the King his Father makes great account. The Dauphiness is extreamly witty; and is without doubt uneasie to shew it in other matters besides Complemens of Conversation. She has given me a Letter for the Queen of *England*, wherein after her expression of the part she bears on the News of her Majesties being with Child, she gives her several advices about the Conversion of her Subjects.

Most Reverend Father, She is undoubtedly borne a great enemy to the Protestants; and has promoted all she could with his Majesty, in all that has been done, to hasten their Ruin; especially having been bred in a Court of our Society, and of a House whose hatred against the Protestant Religion is Heraditary; because she has been raised up by the Ruine of the *German* Protestant Princes, especially that of the *Palatinate*. But the King having caused her to come to make Heirs to the Crown, she answers expectation to the utmost.

Monsieur *Louvois* is a Man who very much observes his duty, which he performs to admiration; and to whom we must acknowledge *France* owes part of the glory it has hitherto gained, both in regard of its Conquests, as also the Conversion of Hereticks; to which latter I may say, he has contributed as much as the King: he has already shewed himself Fierce, Wrathful, and Hardhearted, in his Actions towards them; though he is not naturally inclin'd to Cruelty, nor to harrass the people. His Brother the Archbishop of *Rheins*, has ways which do not much differ from those of his Soul; and all the difference I find between is, That the Archbishop loves his own glory, as much as Monsieur *de Louvois* loves that of his Majesty. He is his own Idol; and give him but Incense, and you may obtain any thing. Honour is welcome to him, let it come which way it will. The least thing provokes this Prelate; and he will not yield any thing deregetary to his Paternity. He will seem Learned; he will seem a great *Theologian*, and will seem to be a good Bishop, and to have a great care of his Dioces; and would heretofore seem a great Preacher. I have binned in my last, the Reasons why I cannot altogether like him; which are needless to repeat.

The Archbishop of *Paris* is always the same; I mean, a gallant man; whose present Conversation is charming, and loves his pleasures; but cannot bear any thing that grieves or gives trouble; though he is always a great enemy of the *Jansenists*, which he lately intimated to Cardinal *Camus*. He is always with me in the Council of Conscience, and agrees very well with our Society; laying mostly to Heart the Conversion of the Protestants of the three Kingdoms. He also makes very good Observations, and designs to give some Advice to your Reverence, which I shall convey to you. I do sometimes impart to him, what you write to me.

My Lord *Kingston* has embrac'd our good Party: I was present when he Abjur'd in the Church of St. *Denys*; I will give you the Circumstances some other time.

You promised to send me the Names of all Heretick Officers who are in his Majesties

ſties Troops; that much imports me; and you ſhall not want good Catholick Officers to fill up their places. I have drawn a Liſt of them who are to paſs into *England*; and his moſt Chriſtian Majeſty approves thereof: Pray obſerve what I hinted to you in my laſt, on the Subject of the Viſits, which our Fathers muſt give to the Chief Lords, Members of the next Parliament; thoſe Reverend Fathers, who are to perſwade. I alſo adviſed you in ſome of my other Letters, how the Biſhop of *Oxford* ought to behave himſelf, by Writing inceſſantly, and to inſinuate into the people the putting down the Teſt; and at the ſame time calm the ſtorm, which the Letter of Penſionary *Fagel* has raiſed. And his Majeſty muſt continue to make vigorous Prohibitions to all Bookſellers in *London*, not to print any Anſwers: as well to put a ſtop to the Inſolency of Heretick Authors; as alſo to hinder the people from Reading them.

In ſhort, you intimate to me, That his Majeſty will follow our Advice: It's the quickeſt way, and I cannot find a better, or ſafer, to diſpoſſeſs his Subjects from ſuch Impreſſions as they have received. His Majeſty muſt alſo, by the ſame Declaration, profeſs in Conſcience, that (if complyed with) he will not only keep his Word, to maintain and protect the Church of *England*; but will alſo confirm his Promiſes by ſuch Laws, as the Proteſtants ſhall be contented with. This is the true Politick way; for by his granting all, they cannot but Conſent to ſomething.

His moſt Chriſtian Majeſty has with great ſucceſs experienced this Maxim: and though he had not to ſtruggle with Penal Laws and Teſts, yet he found it convenient to make large Promiſes, by many Declarations; for, ſince we muſt diſſemble, you muſt endeavour all you can to perſwade the King, it is the only method to effect his Deſigns.

I did alſo in my laſt, give you a hint of its importance, as well as the ways you muſt take to inſinuate your ſelves dextrouſly with the King, to gain his good will. I know not whether you have obſerved what paſſed in *England* ſome years ſince, I will recite it, becauſe examples inſtruct much.

One of our Aſſiſting Fathers of that Kingdom (which was Father *Parſons*) having written a Book againſt the Succeſſion of the King of *Scots*, to the Realm of *England*: Father *Creighton*, who was alſo of our Society, and upheld by many of our Party, defended the Cauſe of that King, in a Book Intituled, *The Reaſons of the King of Scots, againſt the Book of Father Parſons*: and though they ſeem'd divided, yet they underſtood one another very well; this being practiced by order of our General, to the end, that if the Houſe of *Scotland* were Excluded, they might ſhew him who had the Government, the Book of Father *Parſons*; and on the other hand, if the King happned to be reſtored to the Throne, they might obtain the good will, by ſhewing him the Works of Father *Creighton*: So this which way ſoever the Medal turn'd, it ſtill prov'd to the advantage of our Society. Not to digreſs from our Subject, I muſt deſire you to read the Engliſh Book of Father *Parſons*, Intituled, *The Reform of England*; where, after his blaming of Cardinal *Pole*, and made ſome obſervations of Faults in the Council of *Trent*, he finally concludes, That ſuppoſe *England* ſhould return (as we hope) to the Catholick Faith in this Reign, he would reduce it to the State of the Primitive Church: and to that end all the Eccleſiaſtical Revenue ought to be uſed in common, and the Management thereof committed to the care of Seven Wiſe Men, drawn out of our Society, to be diſpoſed of by them as they ſhould think fit. Moreover, he would have all the Religious Orders forbidden on Religious Penalties, not to return into the Three Kingdoms, without leave

of

of those Seven Wise Men; to the end, it might be granted only to such as live on Alms. These Reflections seem to me very Judicious, and very suitable to the present State of *England*.

The same Father *Parsons* adds, That when *England* is reduced to the True Faith, the Pope must not expect, at least for five years, to reap any benefit of the Ecclesiastical Revenue; but must leave the whole in the hands of those seven Wise Men; who will manage the same to the benefit and advancement of the Church.

The Court goes this day for *Marli*, to take the Divertisements which are there prepared: I hope to accompany the King, and will entertain him about all business; and accordingly as he likes what you hint to me in your Letter, I shall give you notice. I have acquainted him with his *Britannic* Majesties Design, of Building a Citadel near *White-Hall*; Monsieur *Vauban*, our Engineer was present: after some discourse on the importance of the Subject, his Majesty told Monsieur *Vauban*, that he thought it convenient he should make a Model of the Design, and that he should on purpose go over into *England*, to see the Ground. I have done all I could to suspend the Designs of our Great Monarch, who is alwaies angry against the Holy Father: both Parties are stubborn; the Kings natural Inclination is, to have all yield to him; and the Popes Resolution is unalterable.

All our Fathers most humbly salute your Reverence. Father *Reine Ville* acts wonderfully about *Nismes* amongst the New Converts; who still meet, notwithstanding the Danger they expose themselves to. I daily expect News from the Frontiers of the Empire, which I shall impart to your Reverence, and am with the greatest Respect,

Paris, March, 7. 1688.

Yours, &c.

F I N I S.